

1720
A
S E R M O N

Preached at the
ANNIVERSARY MEETING
OF THE
SONS of the CLERGY,
IN THE
Cathedral Church of St. PAUL,
On THURSDAY, MAY 14, 1772.

By THOMAS MORELL, D.D.
RECTOR of BUCKLAND, HERTFORDSHIRE,
F. SS. R. and A.

Published at the Request of the STEWARDS.

To which is added,
A LIST of the several Amounts arising from the COLLEC-
TIONS made at the ANNIVERSARY MEETING of the SONS of
the CLERGY, since the Year 1721.

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Preached by

ANNUAL MEETING

OF THE

SONS OF THE CLERGY

IN THE

Cathedral of St. Paul



OF THE

BY THOMAS MORRIS, D.D.

Rector of St. Paul's Cathedral, London

THE FOURTH OF NOVEMBER

1854

Printed by J. G. & J. S. ...

T O

His Grace the Lord Archbishop of CANTERBURY,
His Grace the Duke of DEVONSHIRE,
THOMAS HALLIFAX, Esq; and Alderman,
The Rev. THOMAS DAMPIER, D. D.
The Rev. T. PATRICK YOUNG, D. D.
The Rev. GEORGE HORNE, D. D.
CHARLES MORTON, M. D.
The Rev. GEORGE TILSON, A. M.
GEORGE ADEY, Esq;
DAVID GARRICK, Esq;
ROBERT GOSLING, Esq;
WILLIAM WEBBER, jun. Esq;

S T E W A R D S

At the late Feast of the Sons of the Clergy,

THIS

D I S C O U R S E

Is, with all dutious Respect,

I N S C R I B E D,

By their most obedient,

Humble Servant,

THOMAS MORELL.

To the P R I N T E R.

BE pleased to fill up this (otherwise) blank page with a word or two to the Reader;—only to inform him; that, notwithstanding the honour of the appointment, and still greater of approbation, I fear this discourse, upon a nearer inspection, in the closet, will appear by no means equal, either to the dignity of such an audience, or the requisition of the solemnity; and therefore take this opportunity to bespeak his candour. They who know my manner, and full employ at the press, will accept this apology.



RUTH ii. 20.

*Blessed be he of the Lord, who hath not
left off his kindness to the living and
the dead.*



THE propriety of these words, as applied to the solemnity of the day, may seem rather deducible from the *primâ facie* of them, than from the history to which they are related.

There is something however in the history not altogether foreign to our present purpose. * “ A
“ certain woman, having lost her husband and
“ two sons, is left destitute with her two daugh-
“ ters-in-law ; the one, through necessity, re-
“ turns to her relations, and happy was she, in
“ having such relations, as could receive her ;
“ the

* Omitted in the delivery,

6 A SERMON preached before

“ the other, *Ruth* by name, most dutiful and
 “ affectionate, was determined to abide with
 “ her mother, in order to assist her, to the ut-
 “ most of her power; and partake with her in
 “ whatever lot Providence should assign them.
 “ Whereupon they came to *Bethlehem*, the mo-
 “ ther’s native place, where the daughter, as
 “ she was gleaning in the field, found favour
 “ in the sight of *Boaz*, a mighty man of wealth,
 “ and singularly virtuous, the kinsman of her
 “ father-in-law *Elimelech*: he loaded her with
 “ such presents as the field afforded; with which
 “ returning to her mother, she broke out with
 “ this grateful acknowledgment of the kind be-
 “ nefactor, *Blessed be he of the Lord, who hath*
 “ *not left off his kindness to the living and the dead.*
 “ There are many things observable in this short
 “ narrative,” particularly, the behaviour of the
 widow, when reduced to affliction, which, like
Job, she patiently submits to, and piously acknow-
 ledges to come from the hand of God *.—The
 duteous regard of a daughter-in-law to her aged
 friend and mother;—the consequence of such a
 pious disposition, according to the words of *Boaz*;
the Lord recompense thy work, and a full reward
be given thee of the Lord God of Israel, under whose
wings thou art come to trust, ver. 12.—The happy
 instru-

* Chap. i. 21.

instrument, under Providence, as was *Boaz*, in relieving the poor, and needy, and fatherless;—as also, the prayer and blessing of the relieved, which seldom fail of being heard in the court of heaven.

Here then we have a large field to expatiate in, while we recount the blessed effects of benevolence and love; both to the obliging, and the person obliged; both to him that gives, and to him that receives; though upon indisputable authority the preference is given to the former*.

'Tis true, we live in an age, when the voice of charity (though not so loud perhaps as that of patriotism) is heard effectually in almost every street of this metropolis. What spacious buildings! what generous subscriptions! what faithful stewards! So that *in the wilderness the waters break forth, and streams in the desert* †, i. e. as explained heretofore on a similar occasion ‡. Notwithstanding, dress, equipage, and entertainment, are indulged with all that the vainest fancy can invent, and the richest affluence procure; yet still there is a fund left, in some measure, for a supply of bread to the hungry, clothing for the naked, medicine for the diseased, liberty for the captive, and instruction for the ignorant. These
are

* Acts xx. 35.
Sermon, 1753.

† Is. xxxv. 6.

‡ In a Spital

are indeed works of charity: and may we not more than hope that this (called, I think, by a predecessor in this province) *the mother-charity*, will at least keep her ground in your affections, —that ye will not *leave off your kindness to the living and the dead*? Shall the tears of the widow be unavailing? shall the cries of the fatherless be ineffectual? or shall the still more disconsolate condition of the orphan go unpitied, unrelieved? Impossible, in this assembly; whose gracious, noble, and generous presence manifestly declares your readiness to serve, in this respect, *the living and the dead*.

Superfluous therefore seems any exhortation at present, among those, who act not this God-like part, upon the narrow principle of nature, like the *Chremes* of *Terence*, or a well-disposed heathen; but by the unbounded principle of grace, like a true christian; like one, who hath all those truths and commands of God at heart, which he hath vouchsafed to inspire or declare, by the voice of reason, or by the dictates of conscience, by the mouth of his prophets, or by the gospel of his Son. This is what carries the virtue, now distinguished by the name of *charity*, (and without which it can never reach that name) to a nobler height, enforceth the necessity of it upon stronger motives, and recommends
the

the practice from the most eminent examples ; which things, though not unknown to you, my brethren, I must now remind you of, the solemnity of the day, and the province assigned me therein, requiring it.

The two points chiefly to be insisted upon from the words of my text, are,

First, A perseverance in shewing kindness to the living and the dead, as applicable to our present purpose. And,

Secondly, The happy effects of such behaviour in the glorious recompence of the blessing of God. *Blessed be he of the Lord, &c.*

First then I must beg your indulgence, by *the living*, to understand certain widows, and their relatives, the fatherless and orphans ; and by *the dead*, such of our clerical brethren, their husbands and fathers, who have now paid their last debt to nature ; and *have died*, or have not died (if any such there were) *in the Lord*.

And where shall we find a more affecting scene of distress, than in a family, it may be a large one, struck, as suddenly as with lightning, from a state of competency at least, to a state of wretchedness and despair ? *Rachel mourning for*

B *her*

*her children because they are,—and because she has not, under heaven, wherewith to prolong their existence; but by the cold crumbs of charity, which must fall, too, by accident from the rich man's table; for, being more used to relieve than to beg, she knows not how to stoop immediately, though it were with justice, to ask a pittance, even of those, who heretofore had been partakers of her bounty, or had other obligations to her family. Poverty and distress, in some cases, I mean among the dregs of the people, are apt to assume a clamorous licentious boldness; so that the child shall behave himself proudly against the ancient, and the base against the honourable * : but it is not so with education and good-breeding; grief swells within the tortured soul; like the elders of the daughters of Sion, she sits upon the ground, and keeps silence †; with conscious innocence, like the sheep before the shearer, she openeth not her mouth ‡; or, in a profane, but striking exemplar, she sits like patience on a monument, with all her weeping images around her. But go with me into the cell, and view them in real life, if it can be called life; behold a group of children, some of them insensible of their loss, and therefore the more to be pitied; others crying for bread to the surviving parent,*

* Isa. iii. 5.

† Lam. ii. 10.

‡ Acts viii. 32.

parent, who can as easily recall their father, as supply them with necessaries, that flowed from, and entirely depended upon, the income of the deceased. Still more deplorable is the case of orphans, who have not the slender comfort of *pouring out their soul into a mother's bosom* *; and *the tongue of the sucking child cleaveth to the roof of his mouth for thirst* †; not only bereft of parents, but of a comfortable dwelling too; so that *they who fed delicately* (for their station) *are desolate in the streets* ‡; complaining with the captive Israelites, *We are orphans and fatherless, our inheritance is turned to strangers* §, and *our houses to aliens* ||.

Melancholy as this scene may be, I invite you to it, because I cannot help thinking with Solomon, let who will *facetiously* deny it, that *it is better to go to such a house of mourning, than to a house of feasting* *. For, if need were, it is almost impossible, but that by the sad countenance of the seen, the heart of the seer should be made better; moved with a compassion unknown before, and charmed with an opportunity of doing good.

B 2 It

* Lam. ii. 12. † Ib. iv. 4. ‡ Ib. iv. 5. § Ib. v. 2.

|| This sketch was drawn in behalf of, and to recommend, that excellent branch of this charity, begun by subscription in the year 1749, for maintaining and educating poor orphans of the clergy, till of age to be put apprentice.

* Eccl. vii. 2.

It is a scene that will not only rouse the dormant qualities of the soul, and force it to obey the dictates of pure and uncorrupted nature, but will exalt it to an ardent desire of resembling God in the loveliest of his perfections,—in that amiable goodness, whereby, in terms correspondent to human actions, he is stiled a *Father to the fatherless*; whom the more we resemble, the more we advance our own happiness.

It is a scene, that will remind you of the instability of fortune, *not to trust in the uncertainty of riches, but in the living God, who giveth you all things richly to enjoy**; and who can resume, what he hath given, when it shall seem agreeable to the wisdom of his providence: For, *He ordereth all things both in heaven and earth*; though many times, and particularly in the affairs of mankind, his arm is invisible. His arm is invisible, but his promises are sure; wherefore St. Paul, from the foregoing consideration, exhorts the rich to be *ready to give, and willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life*.

So much, briefly, of the living; in whose distress when we come to speak of the dead (as here taken) we shall find something so peculiarly affecting,

* 1 Tim. vi. 17.

affecting, that the man must be insensible of the dignity of his own nature, and can have no reverence of God's commands, or expectation of his blessing, who despiseth them; or, when opportunity serves, withholds his kindness from them. For, *by the dead*, as before premised, we understand our departed brethren of the clergy.

Now, in speaking of the dead, it is obvious to observe, from the phrase of my text, that there are those, who fondly think, they can *confer a kindness* on them, by prayers and sacrifices, offered, after death, for their deliverance from temporal afflictions, due to their sins. But this is an after-game, which we protestants can neither admire, nor admit. "It seems borrowed
 " from the *Platonic* notion, that the *ἱάσιμα*
 " *ἁμαρτήματα*, the curable sins of departed souls,
 " were scoured and purged off by proportionate
 " punishment: though some look upon it as a
 " palpable innovation, unknown to the primi-
 " tive times, nor to be found in their own
 " antient missals and records: be that as it
 " will; we think it sufficient to rest upon the
 " authority of the holy scriptures, saying, with
 " the Psalmist, *In death no man remembreth thee,*
 " *O Lord, and who will give thee thanks in the*
 " *pit* *? Or with the prophet, *The grave can-*
 " *not*

* Ps. vi. 5.

“ *not praise thee; death cannot celebrate thee;*
 “ *the living, the living, he shall praise thee, as*
 “ *I do this day; the father to the children shall*
 “ *make known thy truth* *. Or with Solomon, *In*
 “ *the sight of the unwise they seemed to die, and*
 “ *their departure is taken for misery; but they are*
 “ *in peace. The souls of the righteous are in the*
 “ *hands of God, and no torment shall touch them* †.”

We bless God indeed for all that are departed in the true faith and fear of his holy name; we may reverence their memory, and punctually fulfil their last requests; but further we know not any kindness we can shew the dead, except in the like solemnity of this day. To which I return.

As far as we know any thing of the nature of man, from the most antient and divine record, or from reason and experience, we are convinced, that no government, no society, worthy the name, can subsist comfortably without the ties of religion: this our adversaries allow; and moreover, they are pleased to affirm, that *this religion must be national, and this national religion must be maintained in reputation and reverence* ‡. So far we are obliged to them; and we further say, whether they will allow it
 or

* Isa. xxxviii. 18.

† Wisd. iii. 1.

‡ Lord

Bolingbroke, Vol. III. p. 330.

or no, that as there never was a time when *revelation* was not, either traditionary or written; so, from the beginning it has been entrusted to a particular order of men, to transmit it down to posterity, and enforce the observance of it upon the minds of their conversants;—in these latter days, to make known the inestimable vouchsafement of the gospel dispensation;—and by labouring with all diligence and care, with all humility and condescension in their calling, to guard the people from the infection of ill principles; from their being scared by the many ghosts of departed errors, that have escaped from their tombs, and now walk up and down to molest the world;—or, without a figure, to counterwork the various arts of those, who endeavour to make the plainest truths difficult and dissatisfactory, where *the heart is not thoroughly established with grace* *. But supposing, (an impossibility, while the mind is free, and the gift of understanding unequal) there were no disputes in religion;—that the meanest capacity wanted no assistance, in order to comprehend the propriety of our belief in the mysteries of the gospel; yet, while men are apt to be unmindful of their duty, and careless in the practice of it, can there be any doubt, except

* Heb. xiii. 9.

except among your great masters of reason, and little slaves of sense, but that such an order of men will be ever useful; whose peculiar business it is, to remind them of those things which they already know; that their faith may be turned into a principle of life and action; without which *faith cannot be made perfect* *;—and to inculcate the apostle's advice, that *whereunto they have already attained, they will walk by the same rule, they will mind the same thing* †;—the scope of their profession, and the end of all disquisitions, all particularities, whether enjoined, or not; I mean, *good life*.

Such, we trust, were they to whom, being dead, we now entreat your kindness; which cannot be better, or scarce otherwise expressed, than by your favour, your liberality, to these their remains, the widows, the fatherless, and orphans.

Among all the various and busy scenes of life, on the great theatre of the world, what part can we act, more satisfactory to our own breasts, or more honourable in the sight of men, than the part of the good Samaritan, so warmly recommended by our Saviour, in relieving the distressed? This however is but little more than a debt we stand strictly charged with by the first principles

* James ii. 22.

† Phil. iii. 16.

principles of humanity; but in the case before us, there is an opportunity of displaying many virtues, that heighten and adorn this grace; particularly gratitude and piety.

There is no species of charity which sets the goodness of heart in a stronger light than this, of shewing kindness *to the children of the clergy*, because they are the children of the clergy; who are gone, and, like the Levites of old, had no inheritance to leave behind them. Every serious christian will think himself obliged to succour their disconsolate offspring in point of gratitude, for the blessings conveyed to him by the ministry of their fathers; blessings of universal extent reaching to all orders and degrees of christians;—from exhortation and instruction, when delivered with candour, and according to the word of truth;—from the efficacy of prayer, when offered up to God, in his holy temple, with decent devotion;—and from the requisite administration of the holy sacraments. These were the kind offices, for which ye respected them, while living; and now they are dead, I am persuaded, ye will not *leave off your kindness to them*, for their works sake.

But further; As there is no act of a religious cast, but what is rendered so, by the primary intention of the person, acting in obedience to

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the will of God, and with the desire to promote his glory; hence it is, that the good work, we are now recommending, becomes rather an oblation to the throne of grace, than an eleemosynary gift to a distressful cottage; an act of piety to God, as well as compassion to the poor; for, God hath ever made the poor, the virtuous poor, his peculiar care; *Lo! the poor crieth, and the Lord heareth him. He preserveth the strangers, and relieveth the fatherless and widow**: not miraculously; but by his injunctions to all such as are well disposed, to distribute, in his name, and for his sake, part of such things as they enjoy by his bounty. How acceptable to him then must that charity be, that, besides relieving the poor, maintains the influence and credit of religion;—adorns and recommends, to all unprejudiced minds, the truths that we profess;—and gives a testimony of our sincere confidence and trust in his holy word! It is this principle of love and obedience that ennobles and spiritualizes munificence, rendering every such act both charitable and pious.

And this reminds me of another motive, though an inferior one, if not included in the foregoing; I mean, prudence; that prudence, which so greatly distinguishes, and so strongly recom-

* Ps. cxlvi. 9.

recommends this charity;—from the generosity of the successive stewards;—from the integrity and faithfulness, the impartiality and disinterestedness of the governors. It is not like your casual unpremeditated charity *in your gates, and in your streets*; where the cries of hypocrisy, and counterfeit calamities frequently impose upon the liberal hand, and compassionate heart. There can be no mistake here: it is the visible distress of the fatherless and orphans, that claims your assistance;—they are the sufferings of virtue and innocence that demand your pity and compassion;—they are children, who being left destitute, entreat your protection, from being exposed to apparent ruin in the wide world;—and humbly beg, that, according to the discretion of those entrusted with your bounty, they may be placed out, in suitable and decent ways of life; so as hereafter to become, not offensive and burthen some, but useful and serviceable, if not an honour to their benefactors, and an ornament to their country.

What colourable objection can be made against this peculiar way of shewing *kindness both to the living and the dead*? None, surely. Many questions indeed have been asked, impatiently enough; as,—Why did they marry? —Why did they not make provision for a family, in case of death? A parson, sure, cannot

think himself less mortal, than a philosopher or physician;—and the like. But they have often been fully answered on this occasion. In brief, with regard to the former, without any severe reflections on those who submit to the unnatural injunction of celibacy, suffice it for us, that, upon the asseveration, and by the direction of St. Paul, *Marriage is honourable in all men* *. *Let a bishop, let a presbyter be the husband of one wife, one that ruleth well in his own house, having faithful children kept in subjection, with gravity* †. And as to the latter, ye all know but too well, that some hundreds, I might have said thousands, in the ministry, under the gospel, are little better than the *Nethinims* under the law, *brewers of wood, and drawers of water*. So small their revenue, that it is scarce possible to support the decency, much less the dignity, of a clergyman; and altogether impossible, to make provision, even in the best of times, for their surviving dependants.

How great and glorious then is the establishment of this institution! What a comfort must it be to all good christians, to see this anniversary meeting so honourably attended; not only by the most eminent dignitaries of the church, but by the chief magistrate, and such as bear
office

* Heb. xiii. 4.

† 1 Tim. iii. 2, 4.

office under him, in this ancient and opulent city; whose *merchants*, like those of Tyre, are *princes*, and whose *traffickers* are the *honourable upon earth* *. Their united presence and countenance, on this occasion, exemplifies the words of the Psalmist, *Behold! how good and joyful a thing it is, brethren, to dwell together in unity?* Ye will not be offended, if I say, that ye are preachers too; by example at least; from whence the youth, (for whose sake, in part, this appointment was at first instituted, and is still carried on) may learn, that, as to their conduct in life, to be wisely provident, honestly industrious, and soberly frugal, is the surest way, to attain the accomplishment of being first just, and then liberal.

And here I must observe, that it is usual, proper, and necessary, as a farther motive to this charity, to pay the tribute of gratitude to the memory of some of our principal benefactors; and this also belongs to our *shewing kindness to the dead*; whose very dust is fragrant, and their monuments venerable.

Many names, blessed be God! are upon the list, and noted, we presume, in the book of life, of those who have done us honour as well as service by their munificence. I shall beg leave to

* Isa. xxiii. 8.

to mention two or three of them that dwell upon my remembrance. And the first is *Anne*, of blessed memory, that excellent queen, who, concerned for the honour of religion, and commiserating the low estate of its ministers, restored to them her share of the political spoils of former days. Many excellent things are spoken of thee, O queen, but this thy exemplary zeal for the glory of God, and this thy stately temple, give a lustre to all thy triumphs; which no malevolence can darken, nor time itself efface. The name of a *Godolphin* likewise, among the liberal benefactors to this charity, calls for our acknowledgment. Nor can we pass by unnoticed the generous contributions of our late queen *Caroline*; impartially kind, and universally a nursing mother, whenever affliction made application to her. And here, it will be natural enough to introduce the character, which Solomon gives of a *virtuous woman*; *whose price is above rubies; she stretcheth out her hand to the poor; yea, she reacheth forth her hand to the needy; her children arise up and call her blessed; her husband also, he praiseth her* *.

But what is the most splendid encomium that gratitude can raise, or what the highest honours we can pay to their memory, if compared

* Prov. xxxi. 10, 20, 28.

pared with the blessedness, with which this labour of love is recompensed of the Lord? which was the second point I proposed to speak to; and what will require but very few words. For,

Secondly, As it is not in the power of man, of himself, to give any assurance of such reward, we must have recourse to the word of God, when among all the blessings announced to this act of charity, I know none more expressive, or more nearly related to my text, than that ancient and venerable character, so distinctly recommended to our regard, and so often quoted on this occasion; *when the ear heard me, says Job, then it blessed me; and when the eye saw me, it gave witness to me**; because I delivered the poor that cried, the fatherless, and him that had none to help: the blessing of him that was ready to perish came upon me, and I made the widow's heart to sing for joy. I shall not after this enumerate the many blessings recorded by Moses (Deut. xxviii.) or by David, (Psal. xli.) or whatever else of a temporal kind is scattered throughout the Scripture. Infinitely greater blessings, spiritual, eternal, are in the expectation of the righteous, i. e. the charitable man; and the word

* Job xxix. 11.

word of God his security. *Blessed are the merciful, for they shall obtain mercy* *; and God knows how much we shall stand in need of it, when *we have shuffled off this mortal coil*; or rather, in a sacred style, *when our earthly house of this tabernacle is dissolved* †. What greater act of wisdom can there be, than to secure a refuge and consolation against the day of nature's great distress? Know ye not, that, when all the tinsel grandeur of this world shall vanish as a dream or phantom, the little we have bestowed on this, or the like work of charity, (which as the riches of the philosopher, is all we can carry with us) will prove an immense treasure? When at the retribution of the just, the good Shepherd shall receive you with, *Come ye blessed of my Father; what you did to the least of these little ones, you did it unto me; enter, thou faithful servant, into the joy of thy Lord.*

Such is the duty recommended by our weak, but earnest endeavours; and I doubt not but your own strong sense and natural feelings will supply the defects. And since by experience the charitable man partakes in every satisfaction that he gives, and a certain pleasure unavoidably results from these offices of love; I might justly seem tedious should I detain you any longer from

* Matt. xxv. 5.

† 2 Cor. v. 1.

from so agreeable an entertainment. I will therefore conclude, as I begun, with *Ruth's* grateful exclamation, *Blessed be ye of the Lord, who have not left off your kindness to the living and the dead: blessed be ye of the Lord, who have ministered unto the saints, and yet do minister **. For my brethren and companion's sake, I will wish you prosperity †. May perpetual health, peace, and comfort be your portion in this life, and a crown of glory your reward in the life to come.

* Heb. vi. 10.

† Psal. cxxii. 8.

T H E E N D.

7 DE 65

A LIST of the annual Amount of the CONTRIBUTIONS, commencing with that of 1721, in order to shew the gradual Increase and Decline of this CHARITY: Which it is humbly hoped may once more recover the Favour of the PUBLIC, so as to answer the Wants of those, whom it was intended to relieve.

	l.	s.	d.		l.	s.	d.
1721 —	330	16	0	1747 —	1062	2	0
1722 —	328	16	0	1748 —	916	6	6
1723 —	382	6	0	1749 —	985	12	6
1724 —	566	10	0	1750 —	1134	14	0
1725 —	630	5	0	1751 —	1167	19	0
1726 —	575	4	0	1752 —	1101	18	6
1727 —	655	0	0	1753 —	1063	2	6
1728 —	579	17	9	1754 —	976	8	2
1729 —	523	6	11	1755 —	1096	3	6
1730 —	722	6	4	1756 —	973	18	3
1731 —	840	1	0	1757 —	912	7	6
1732 —	951	1	3	1758 —	1081	18	7
1733 —	909	6	0	1759 —	1163	9	9
1734 —	1000	3	0	1760 —	1122	8	9
1735 —	850	5	3	1761 —	1096	15	0
1736 —	837	7	0	1762 —	836	13	9
1737 —	856	9	7	1763 —	1224	14	0
1738 —	935	2	7	1764 —	1009	2	9
1739 —	912	11	3	1765 —	1207	11	10
1740 —	784	1	6	1766 —	1149	6	5
1741 —	834	2	0	1767 —	902	19	5
1742 —	866	6	2	1768 —	935	6	11
1743 —	819	0	0	1769 —	803	1	6
1744 —	848	16	9	1770 —	786	16	6
1745 —	1044	0	0	1771 —	956	8	0
1746 —	922	10	0	1772 —	900	5	6

The Corporation have for their Object, to afford some Relief to such of the Widows and Orphans of the Clergy as are left destitute: As to the Money collected on the present Occasion, it is all disposed of by the Stewards within the Year, in placing out the Children of poor Clergymen Apprentices: Whereby fifty-eight were provided for in the Course of last Year.

A LIST of the annual Amount of the Contributions, commencing with that of 1721, in order to show the gradual increase and Decline of this Charity. Which it is humbly hoped may once more recover the Favour of the Public, so as to answer the Wants of those, whom it was intended to relieve.

1721	—	330	10	0	1747	—	1062	2	0
1722	—	328	10	0	1748	—	910	0	0
1723	—	322	0	0	1749	—	985	12	0
1724	—	400	10	0	1750	—	1174	14	0
1725	—	630	2	0	1751	—	1107	10	0
1726	—	575	4	0	1752	—	1101	18	0
1727	—	655	0	0	1753	—	1062	2	0
1728	—	579	17	0	1754	—	975	8	2
1729	—	823	0	11	1755	—	1020	3	0
1730	—	723	0	4	1756	—	073	10	3
1731	—	840	1	0	1757	—	912	7	0
1732	—	921	1	3	1758	—	1031	12	7
1733	—	909	0	0	1759	—	1107	0	0
1734	—	1000	3	0	1760	—	1112	2	0
1735	—	820	2	3	1761	—	1000	15	0
1736	—	837	7	0	1762	—	910	17	0
1737	—	850	9	7	1763	—	1224	14	0
1738	—	915	2	7	1764	—	1000	2	0
1739	—	912	17	0	1765	—	1207	11	0
1740	—	784	1	0	1766	—	1149	0	2
1741	—	824	2	0	1767	—	902	10	2
1742	—	800	0	2	1768	—	955	0	11
1743	—	819	0	0	1769	—	802	1	0
1744	—	848	10	0	1770	—	760	10	0
1745	—	1044	0	0	1771	—	920	2	0
1746	—	921	10	0	1772	—	900	2	0

The Corporation have for their Object, to afford some Relief to such of the Widows and Orphans of the City as are distressed: As to the Money, the Trustees of the Charity is all disposed of by the Trustees within the Year, in paying out the Children of poor Clergymen Apprentices: Whereas the Rights were provided for in the Statute of 1714.

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